




Memorization Explanations – Week 7  
Spring Branch Academy – Year Two

Theology	Language
<p style="text-align: center;"><b>Both-And</b>, not <i>Either-Or</i></p> <p style="text-align: center;"><b>Half-Truth</b> =&gt; Heresy</p> <p style="text-align: center;"><b>Divine Sovereignty</b></p> <p style="text-align: center;"></p> <p style="text-align: center;"><b>100% Divine</b> and <b>100% Human</b> “Concurrence”</p>	<p><b>Verb</b> – an action or a state of being</p> <p><b>Action Verbs</b></p> <p style="padding-left: 20px;"><i>Transitive</i> – direct object <i>Intransitive</i> – no direct object</p>
Explanation	Explanation
<p><b>Both-And</b> Much of theology is <i>both-and</i>, not <i>either-or</i>. <b>Note:</b> This concurrence is <i>not</i> a contradiction (Hegel). A <i>contradiction</i> is asserting that “A” and “not-A” exist in the same way, at the same time. The model of <i>concurrence</i> is the <b>Hypostatic Union</b>: two natures united in one divine Person (Jesus).</p> <p><b>Half-Truths</b> A heresy is often a <i>false</i> inference from a <i>half-truth</i>. <b>Example:</b> <i>What if we affirm only one nature in Christ?</i> Jesus did not know the hour of His return (Mt. 25); therefore, Jesus cannot be God, who knows all. Jesus is God, an all-knowing (omniscient) Person; therefore, He cannot learn as a true man (Lk. 2). <i>Both are heresies—a denial of fundamental truth.</i> Amazingly, Jesus suffers ignorance and knows all. Through His human nature, He suffers ignorance. Through His divine nature, He knows all things. This <b>fact</b> is not <i>contrary</i> to reason, but <i>above</i> reason. The Bible affirms both, so should we. We are required to believe <i>that</i> it is true without being asked to explain <i>how</i> it is true.</p> <p><b>Divine-Human Concurrence</b> <i>Salvation, inspiration</i> (Bible), and the <i>Incarnation</i> involve the mysterious, supernatural concurrence of the <i>divine</i> and the <i>human</i> in the mystery of and under <b>divine sovereignty</b>. As a result, although the human aspect is truly real, when push comes to shove, we emphasize the divine: “Salvation is of the Lord” (Jonah 2:9). “The Bible is the word of God” (2 Timothy 3:16). “Jesus Christ is the Son of God” (Matthew 16:16).</p>	<p>Review <i>noun, proper noun</i>, and the <i>parts of speech</i>: Nouns and pronouns, Verbs and adverbs, Adjectives and interjections, Prepositions and conjunctions. Review <i>pronoun, personal pronouns</i>, and <i>person</i>. List off all of the 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup>-<i>person</i> pronouns.</p> <p><b>Verb</b> – an action or a state of being <b>Action Verbs</b> – refers to an action These verbs are sometimes call “fientive” verbs. <b>Stative Verbs</b> – refers to a state of being</p> <p><b>Kinds of Action Verbs</b> <b>Transitive</b> – the action verb takes a direct object <b>Intransitive</b> – the action verb lacks a direct object Present some examples of action verbs. Ask for examples of action verbs: “<i>Is your verb transitive or intransitive?</i>”</p> <p>Some verbs can have transitive and intransitive uses: “She bakes.” vs. “She bakes cookies.”</p>

Scripture	Parable
<p><b>The Name of God: Yahweh (LORD)</b>          “I am.”          “I am who I am.”          —Exodus 3:14</p> <p><b>The Name of God Applied</b>          “And I will be gracious to whom I will be gracious,          and I will have mercy on whom I will have mercy.”          —Exodus 33:19</p> <p><b>The Name of God Explained</b>          “The LORD, the LORD God, merciful and gracious,          slow to anger, and abounding in loyal love and truth;          who keeps loyal love for thousands,          who forgives iniquity, transgression, and sin;          yet He will by no means leave the guilty unpunished,          visiting the iniquity of fathers          on the children and on the grandchildren          to the third and fourth generations.”          —Exodus 34:6-7</p> <p><b>Bonus: The Ten Commandments</b>          Sing the bonus to “Hark the Herald Angels Sing.”</p>	<p><b>The Parable of the Unforgiving Servant</b>          Matthew 18:10-14</p> <p>“The servant’s master took pity on him,          canceled the debt and let him go.”          —Matthew 18:27</p>  <p><b>Adage to Remember</b>          “If you do not forgive          what others owe to <i>you</i>,          your Father will not forgive          what <i>You</i> owe to <i>Him</i>.”</p>
Explanation	Explanation
<p><b>What is the name of God?</b>          “I am.”          “I am who I am.”          —Exodus 3:14</p> <p><b>Note:</b> The name of God is truly a verb (Heb. <i>Yahweh</i>).          In essence, God just <i>is</i>. He has no needs.          God is perfectly free to be what He wants to be.</p> <p><b>How is this freedom of God good news for sinners?</b>          “And I will be gracious to whom I will be gracious,          and I will have mercy on whom I will have mercy.”          —Exodus 33:19</p> <p><b>Note:</b> This is told to Moses after the Golden Calf.          In a sense, this adds color to “I am who I am.”</p> <p><b>What is the full name of God as told to Moses?</b>          “The LORD, the LORD God, merciful and gracious,          slow to anger, and abounding in loyal love and truth;          who keeps loyal love for thousands,          who forgives iniquity, transgression, and sin;          yet He will be no means leave the guilty unpunished,          visiting the iniquity of fathers          on the children and on the grandchildren          to the third and fourth generations.”          —Exodus 34:6-7</p> <p><b>Note:</b> This name is echoed in the Psalms and prophets.          This name explains why we hope in God (Ps. 9:10).          Jesus manifested this name in “I am ___” (Jn. 17:6).</p>	<p>Peter asked Jesus, “How many times shall I forgive?”          He offers a <i>generous number</i>: “Up to seven times?”          Jesus replied, “Up to seventy times seven” (Mt. 18:22).          In other words, an <i>unlimited number</i> of times.          The parable shows how reasonable an unlimitedness is:</p> <p>The slave owes the king 10,000 silver bars (“talents”).          Talent = 6,000 coins. 1 coin = day wage (Mt. 20:2).  <i>Would we pay someone \$100 for a day of work?</i>          Total: 10,000 x 6,000 x \$100 = \$6,000,000,000.          The other slave owes 100 coins, about \$10,000.</p> <p>Both debtors ask for mercy and say the same thing.          The king forgives freely out of mercy—an act of grace.          The slave does not and is tortured—an act of justice.</p> <p><b>Warning:</b> Salvation is given by <i>grace alone</i> (Eph. 2:8).          However, if we do not show grace, we will lose grace.</p> <p>Although forgiving others does not <i>cause</i> salvation,          forgiving others is still <i>correlated</i> with it (Mt. 6:14-15).</p>

Math	Science
<p><b>Number Sets</b>  <i>Natural Numbers</i> – 1, 2, 3... (cardinal numbers)  <i>Whole Numbers</i> – 0, 1, 2, 3...  <i>Integers</i> - ...-3, -2, -1, 0, 1, 2, 3...  <i>Rational Numbers</i> – a fraction of two integers</p> <p><b>Groupings of Numbers</b>  <i>Pair</i> – count by twos  <i>Week</i> – count by sevens  <i>Dozen</i> – count by twelves  <i>Decimal System</i> – count by tens &amp; multiples of ten</p>	<p><b>Three Eras of Physics</b></p> <p><i>Classical</i>      Archimedes  <math>W = Fd</math></p> <p><i>Enlightenment</i>      Newton  <math>F = ma</math></p> <p><i>Modern</i>      Einstein  <math>E = mc^2</math></p>
Explanation	Explanation
<p>Review cardinal and ordinal numbers, then numerals.  Review the chant for even and odd numbers.</p> <p><i>Cardinal Numbers, Ordinal Numbers, and Numerals</i>  We also have <b>even numbers</b>, <b>odd numbers</b>!</p> <p>Review the number sets through the rational numbers.</p> <p><b>Groupings of Numbers</b>  We put items into piles of a number and count them:</p> <p><i>Pair</i> – count by twos  <i>Week</i> – count by sevens (see Dan. 9:24-27)  <i>Dozen</i> – count by twelves  <i>Decimal System</i> – count by tens &amp; multiples of ten</p> <p>We could pick any number by which to count.  This number becomes the “base” for the system:  E.g. computers use a binary system of 0 and 1 only.</p>	<p><i>What is the definition of physics?</i>  <i>What are the three principles of physics?</i></p> <p><b>The Three Eras of Physics</b>  Each era has a representative physicist that stands out.  Each era has a famous mathematical equation.</p> <p><i>Classical</i> (3<sup>rd</sup>-century B.C.)  Archimedes – Syracuse mathematician/inventor  <math>W = Fd</math> (work = force x distance)  Levers, pulleys, and hydraulic lifts all compensate for a weak force by adding distance (longer lever, etc.).</p> <p><i>Enlightenment</i> (17<sup>th</sup>-century A.D.)  Isaac Newton – British physicist  <math>F = ma</math> (force = mass x acceleration)</p> <p><i>Modern</i> (20<sup>th</sup>-century A.D.)  Albert Einstein – German-born American  <math>E = mc^2</math> (energy = mass x speed of light squared, the basis of nuclear energy)</p>

Geography and Chronology	History
 <p>Source: <a href="https://mapswire.com/images/maps/united-kingdom/uk-physical-map-details.jpg">https://mapswire.com/images/maps/united-kingdom/uk-physical-map-details.jpg</a> (accessed 10/16/24) - provided under a Creative Commons (CC-BY 4.0) license.</p>	<p><b>Two Missionary Impulses</b></p> <p><i>Patrick</i> – an <i>evangelical</i> mission to Ireland  <i>Gregory I</i> – an <i>imperial</i> mission to England</p> <p><b>Patrick, Confessions</b>  “Ego Patricius peccator rusticissimus...”  —opening words of Patrick’s apology</p> <p><b>Gregory I</b>  “Non angli, sed angeli.”  —summary of a legendary pun of Pope Gregory I</p>
Explanation	Explanation
<p><b>British Isles</b></p> <p>These group of islands off the northern coast of Europe consist of lots of little islands and two big islands:</p> <p><b>Great Britain</b> – England, Scotland, and Wales  <b>Ireland</b> – Ireland and Northern Ireland</p> <p>Patrick grew up on Great Britain (around Wales).  Patrick was kidnapped and brought to western Ireland.</p> <p>After Patrick evangelized the island of Ireland, Irish missionaries under Columba staged a gospel “invasion” of Scotland from the island of Iona (6<sup>th</sup> C).</p> <p><b>Note:</b> The Isle of Iona is too small for most maps— it is only three miles long by one mile wide (!)— and it lies off the west coast of northern Scotland, almost straight north of Ireland.  <i>Among the British Isles, even a least isle is a first!</i></p> <p><b>Bonus: The Synod of Whitby (AD 663–664)</b>  <i>Irish Christianity vs. English Christianity</i></p> <p>At this meeting, King Oswin of Northumbria heard arguments for the dating of Easter from two bishops:  Irish bishop <i>Colman</i>  Roman bishop <i>Wilfrid</i>  Oswin’s queen was from Kent, a Roman Catholic see.  Problem: <i>She might be fasting, he might be feasting!</i></p> <p>Unfortunately, the king settled for Rome’s authority:  “Since [Peter] is the doorkeeper,  I will not contradict him” (from Bede’s history).  Irish Christianity lost English Christianity to Rome.</p>	<p><b>Two Missionary Impulses</b></p> <p><i>Patrick</i> – an <i>evangelical</i> mission to Ireland (dies c. AD 460)  A former slave, kidnapped at age 16, Patrick later evangelized the island of his master. Although Catholic in form of ritual and creed, Patrick himself was led by the Spirit and knew one Book—the Bible.  An <i>evangelical</i> mission: Spirit-led, Bible-based!</p> <p><i>Gregory I</i> – an <i>imperial</i> mission to England (dies AD 604)  A senatorial descendent and a Benedictine monk, this last Latin “father” and first medieval pope had an <i>imperial</i> vision of expanding the influence of Rome over all bishops.</p> <p><b>Patrick, Confessions</b>  “Ego Patricius peccator rusticissimus...”  —opening words of Patrick’s apology  <b>Note:</b> Patrick wrote his <i>Confessions</i>, in part, to defend himself to his home church, who had rejected him! He is very self-conscious about his atrocious Latin and his unworthiness, so he begins by saying:  “I, Patrick, a sinner, very rustic...”</p> <p><b>Gregory I</b>  “Non angli, sed angeli.”  —summary of a legendary pun of Pope Gregory I  <b>Note:</b> Although legendary and not even accurate to the Venerable Bede’s account (see <i>Eccl. Hist.</i> 2.1), this saying epitomizes Gregory’s missionary mindset:  <i>These blond Angle slave boys shall become angels!</i>  Gregory sent to England Augustine of Canterbury, who was received by the King of Kent (c. AD 600).</p>